THE RECANTATION, AND HVMBLE SVBmission of two ancient PRELATES, of the Kingdome of SCOTLAND: Subscribed by their own hands; and *sent to the Generall Assemblie.*

As also,

THE ACT OF THE said Assemblie, condemning EPISCOPACY and other abuses which are contrary to the WORD of GOD, and the Laws of this Church and Kingdome.

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THE BISHOP OF *DVNKELL* his Recantation.

BE it known to all men, I M^r. *Alexander Lindsay* Minister at S^t. *Madois*, forsomuch as I by my Missive Letter sent by me to the *Generall Assembly* of the Kirke of *Scotland*, holden at *Glasgow*, the 21. of Novemb. 1638. did freely submit my self, and dimit and lay down at the feet of the said Assembly my pretended Office of *Episcopacie*, as pretended Bishop of *Dunkell*, and my Letter promised and subscribed with ample form of dimission there anent, as the said Assembly should subscribe. And now the said reverend Assembly hath found and declared the said Office of *Episcopacie* as it hath been used and termed within the said Kirke of Scotland, to be abjured by the *Confession of Faith* of the said Kirke subscribed in the yeers 1580. 1581 and 1590. And therefore hath declared and decerned the said Office to be removed out of the said Kirke of Scotland. As also seeing the Reverend Assembly hath decerned Me according to my said Letter, to subscribe a more ample forme of Dimission of the said pretended Office, in presence of Sir *John Monreeffe*, Knight Baronett, M^r. *Robert Murray* Minister at Methven, M^r. *John Robertson*, Minister at Perth, M^r. *Alexander Petrye* Minister at Kynde, and *Thomas Dishum* Burges of Perth, Commissioners appointed by them for that effect. Therefore and for performance of my said Letter, and in obedience to the ordinance of the said Reverend Assembly; Wit ye me to have Dimitted, quytclamed, and *simpliciter* overgives the foresaid pretended Office of Episcopacie, as pretended Bishop of of *Dunkell*, with the whole

Title, Style, Name, and Dignitie thereof: Power of Ordination, and Jurisdiction, Voice in Parliament, and usurpation of the same in time coming. And faithfully promises, and by these presents bindes and oblidges me, never to exerce, nor use the said pretended Office, in the said Kirke of Scotland; Nor no power of Ordination, Jurisdiction, Voice in Parliament, neither any other Power Ecclesiasticall, belonging, usurped, and acclamed to belong to the said pretended Office. Like as, according to the Act of the said Reverend Assembly, I acknowledge the said Office of Episcopacy to be abjured in the foresaid Confession of Faith, and therefore most justly ought to be removed out of the said Kirke of Scotland; and these whole Premisses I heartily acknowledge, *As I will answer to God*. In testimony hereof, I am content and consents, that these Presents be insert, and Registrate in the Generall Books of Assembly, therein to remain. *Ad futuram rei memoriam*. And to that effect constitutes my lawfull Procurators, conjunctly and severally, *Promittens de rato*. In witnesse whereof (written by *Robert Redbewch*, servant to *Patrick Rosse* Notar in Perth) I have subscribed the same with my hand, as said is. At S^t. *Madoes*, the 24. of January 1639. Before these witnesses,

M^r. *George Paterson*, } Students
M^r. *Alexander Dundie*, } in Perth.
George Baswall Servant to
Sir John Moncreiffe.

THE BISHOP OF ORKNAY his Recantation.

TO all and sundry whom it effeeres; To whose knowledge these Presents shall come: especially, to the Reverend and Honorable members of the future Assemblie to be holden at *Edinburgh* the 12. of August 1639. I M^r. *George Grahame* sometime pretended Bishop of *Orknay*, being sorrie and grieved at my heart, that I should

should ever for any worldly respect have embraced the order of *Episcopacy*; the same having no warrant from the *Word of God*: and being such an Order as hath had sensibly, many fearfull, and evill consequences in many parts of Christendome: And particularly, within the Church of Scotland, as by dolefull, and deplorable experience this day is manifest, to have Disclamed. Like as, I, by the tenour hereof, do altogether disclame, and abjure all Episcopall power, and jurisdiction, with the whole corruptions thereof, condemned by lawfull Assemblies within the Church of Scotland. In regard the same is such an Order, as, is also abjured within the said Church, by vertue of that *Nationall Oath* which was made in the yeer of God 1580. and 1581. Promising and swearing *By the great Name of the Lord our God, &c.* That I shall never while I live, directly exerce any such power within the Church; neither yet shall I ever approve, or allow the same: not so much as in any private or publike discourse. But on the contrary, shall stand and adhere to all the Acts and Constitutions of the late Assemblie holden at *Glasgow*, the 21. of Novemb. 1638. Last by past: And shall concurre to the uttermost of my power, sincerely and faithfully, as occasion shall offer in executing the said Acts; and advancing the work of *Reformation* within this Land; To the glorie of God, the Peace of the Countrey, and the comfort and contentment of all good Christians, *As God shall be my help.* In testimonie of which Premisses, I have subscribed these Presents with my hand; At *Brecknesse* in Stromnes the 11. of Februarie 1639. Before these witnesses.

Mr.	*Walter Stewart*	Minister	Sowthronaldsay.
	James Cheene		Kirkwall.
	Robert Person		Firth.
	Patricke Grahame		Holme,

Sonne to the said Bishop.

THE ACT OF THE *Generall Assembly*

THE Kings Majestie having declared, that it is his Royall will and pleasure, that all Questions about Religion and matters Ecclesiasticall, be determined by the Church having also by publike Proclamation Indicted this free *National Assembly*, for setling the present distractions of this Church, and for establishing a perfect Peace, against such divisions and discords, as have been very displeasing to his Majestie, and grievous to all his good Subjects: And now his Majesties Commissioner *John E. of Tinquair*, instructed and authorized with a full Commission, being present and sitting in this Assemblie, now fully convened and orderly constitute, in all the members thereof, according to the order of this Church having at large declared his Majesties zeal to the Reformed Religion, and his Royall care, and tender affection to this Church; where his Majestie had both his Birth and Baptisme, his great displeasure at the manifold distractions, and divisions of this Church and Kingdome, and his desire to have all our wounds perfectly cured, with a faire and Fatherly hand. And although in the way approved by this Church, tryall hath been taken in former Assemblies before from the Church Registers to our full satisfaction. Yet the *Commissioner* making a particular inquirie, from the members of the Assembly now solemnly conveened concerning the reall and true causes, of so many and great evils at this time past, and before troubling the Peace of the Church and Kingdome, which was represented to his Majesties *Commissioner* by this Assembly; That besides many other, the maine and most materiall causes were,

1. First the pressing of this Church by Prelates with a *Service Booke*, or *Booke of Common Prayer*, without direction or warrant from the Church, and containing besides the Popish frame thereof, divers Popish errours, and Ceremonies;

Ceremonies; and the seeds of manifold grosse superstitions, and Idolatrie: with a Book of *Canons*, without warrant or direction from the *Generall Assembly*; establishing a Tyrannicall power over the Church in the person of Bishop; and overthrowing the whole discipline and government of the Church by Assemblies: with a Book of *Consecration, and Ordination*, without warrant of authoritie Civill or Ecclesiasticall; appointing Offices in the house of God, which are not warranted by the Word of God; and repugnant to the Discipline and Acts of our Church: with the Commission erected without the consent of the Church, subverting the Jurisdiction and ordinarie Judicatories of this Church; and giving to persons meerly Ecclesiasticall the power of both Swords, & to persons meerly Civill, the power of the Keyes and Church Censures.

2. A second cause was the Articles of *Perth* (*viz.*) Observation of Festivall dayes; kneeling at the Communion; Confirmation; Administration of the Sacraments in private places which were brought in by a Civill Assembly; and are contrary to the Confession of Faith 1590 as it was meant and subscribed in *Ann.* 1580. and divers times since to the order and Constitution of this Church.

3. A third cause was, the change of the Government of the Church, from the Assemblies of the Church to the persons of Church-men; usurping the priority and power over their brethren, by the way, and under the name of Episcopall government, against the Confession, *Anno* 1580. Against the order set down in the Book of Policy; and against the intentions and Constitutions of this Church from the beginning.

4. A fourth cause was the Civill places and power of Church men, their sitting in Session, Counsell, and Exchequer; Their Ridding sitting, and voting in Parliament; and their sitting in the Bench as Justices of Peace, which according to the constitutions of the Church, are incompatible with their spiritual function, lifting up above their brethren, and worldly pomp, and do tend to the hinderance of the Ministry.

A fifth cause was, The keeping and authorizing of corrupt Assemblies at *Linlithgow* 1606. 1608. at *Glasgow* 1610. at *Aberdene* 1616. at S. *Andrews* 1617. at *Perth* 1618. which are all